1:Williams E,G-5 (1923-1925) 1930
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512 in the first place the exigencies of nature: the flood with its opportunities for fishing and the pursuit of small game; the heat of the early North-West season when the grass-burning will go forward and great hunting parties assemble; the long dry spell when the villagers must turn to making sago, or go down to a fishing camp, the streams being then at their shallowest.

512 177 653 485 There are also the many new activities, not always welcome, which Government control has occasioned. The village must clear its allotted span of track with every moon; the passing of an officer means a turn out of carriers (and the Orokaiva are reputed to be as sturdy and cheerful as any in the Territory); and the approach of a patrol means a mild bustle of diligence in which the village must be made to look its best for fear of magisterial wrath. Again the Plantations scheme and the presence of a supervising officer mean labour of a somewhat new kind, which for those who live from hand to mouth seems irksome because unrepaid by immediate returns.

464 152 Now and again the recruiter of native labour passes, lays out his trade for those who will bargain to go with him, and leaves perhaps with a batch of young men to 'sign-on' for European employment. But the sadness of parting, however real, is not more moving than the demonstrative welcome at the labourer's home-coming, when his women folk, who threw themselves down and beat their foreheads on the ground for sorrow at his going, do the same again with equal violence for joy at his return.

000 Apart from these sources of interest, and from events of birth, marriage, and death, and again from the more startling incidents of thefts, quarrels, and occasional murders which are all but necessary to any human society, native life is varied by a number of festive and ceremonial occasions which constitute a very important part of it.

765 Not a few of these are associated with the rites of mourning and with the placation of the beings who survive death. When a death occurs mourners, summoned by long blasts of the trumpet, gather from far and wide to the scene and give themselves with what one suspects to be almost joyful abandon to the indulgence of grief. The house of the dead

2: Williams E, G-5 (1923-1925) 1928
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241 viz. the care and development of the natives. If it were a question of choosing between these two objects, the development of the land and the development of the natives, there can be little doubt that the British administrator would give precedence to the latter. It is significant of modern opinion that in the Mandate for German New Guinea from the League of Nations the first definite injunction should be framed in these already oft-quoted words: 'The mandatory shall promote to the utmost the material and moral well-being and the social progress of the inhabitants of the territory.' Whereas the development of the land is a means, the development of the native is an end.

Happily, however, these two objects are not irreconcilable. C. R. Enock states the case as follows:

> 'The problem for the future development of the tropical lands which lies before the civilized world is . . . a twin problem. It calls for a system under which the coloured native races will fully and fairly enjoy the wealth of their native lands and the fruits of their labour, whilst at the same time the oversea white inhabitants of the globe continue to draw their necessary supplies from the tropics, supplies which their own lands can, of course, not produce, and to which they are geographically entitled as inhabitants of the common earth.'[1]

241 By encouraging a system of direct native production
● 461 it is possible perhaps to solve these two problems simultaneously. But even granted that the solution is a successful one, there still remains what is usually called the 'Native Labour Problem', i.e. the supply of native labour for capitalistic enterprise under European direction. It is no doubt the business of an administration to forward the interests of the commercial element of the white population—in so far as such interests do not conflict with those of the native population, over which the Government naturally takes the stand of a protector. No influence, however, save that of economics, should govern the supply of labour, and no government should be expected

[1] C. R. Enock, *The Tropics*, p. 458 (Grant Richards, 1913).

2: Williams E, G-5 (1923-1925) 1928
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to act as a labour bureau. Consequently the only reasonable attitude for a government to adopt in regard to native labour is that of a neutral, or rather a referee. 241 464

The respective merits, from a strictly economic point of view, of capitalistic enterprise and peasant proprietorship are still subject to debate, and from that aforesaid point of view I am unable to form an opinion. But, to repeat, it is rather the moral or social aspect of the question which we have to consider here. While it is still maintained by many that the wide exploitation of native labour by Europeans is economically more efficient, nevertheless, if it can be proved that a system of peasant proprietorship is more conducive to native happiness and prosperity, then the latter system may fairly be given the preference of Government support.

From this aspect the case for native proprietorship may be summarized in very general terms. Firstly, the present writer is wholly opposed to the idea that the native should abandon his own civilization entirely in favour of the white man's; even as an ultimate end this is to be deprecated. The native's true future lies in the development, adaptation, and improvement of his home-grown institutions. If these institutions are to flourish—not remaining static, but changing form and colour with every advance which education and enlightenment can effect—then they may be expected to flourish most on their own ground. Indentured labour—reasonably limited both in regard to length of service and number of recruits—has an influence, physically and morally, for good. But exceeding these limits it has a seriously disintegrating effect, under which the whole fabric of native institutions could eventually fall to pieces.

Secondly, it is well recognized that the native, having been deprived of many of his former interests, now suffers from a lamentable lack of *joie de vivre*. The ever-ready suggestion is work: this is supposed to be the panacea. It is in fact not the complete solution, for all work and no play makes Jack, brown or white, a dull